

The Star

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The Unchangeable.

"Is not my way equal? are not your ways unequal?"

Perhaps at no season of our lives is the fact of the uncertainty and changeableness of human affairs more vividly brought before us, than during the last few days of a departing year. At that time for the most part, if at no other, men's minds, whether of the naturally thoughtful or more careless class, go back in retrospect on the days and years that have passed beyond recall, and as we recall all the changes and vicissitudes of our circumstances and associations with men and things about us—as we look over our business or domestic experience—as we mark the various ebb and flow of prosperity or adversity in the affairs of others as well as our own—we remember the recent places of those that have gone down in the hurly burly of life, or the expanding power of mind and body of those that have filled up the gay, or oftentimes sigh in spirit and say to ourselves and to each other: "This world—indeed a world of change."

If we go further back than our own experiences and recollections, if we dip into the history of mankind at all times, whether that history be sacred or profane, we find the same characteristic paramount through all. The rise and fall of nations, the appearing and disappearing of races, the creation and destruction of dynasties—all emphasize the same fact, that man "fleeth as a shadow and continueth not." And this conclusion holds good with all classes of men, even in a spiritual or religious sense.

The Jews of old, God's particularly set apart people, had the like experiences. Through the whole of their history as recorded by the sacred writers, we find a continual change going on in their prosperity, their rulers, their government, their allegiance to or embodiment against the great God who was in a very special sense their King. And although all these things happened to the Jews many generations ago, we are not justified in regarding them as things with which we of the present day have very little to do, because this history of the Jews and indeed the whole Old Testament is the history of God's dealings with

man—the account of God's plan of governing the world. Now God cannot change, but in the same yesterday, to-day and forever; and therefore His government cannot change; but if men do as those did of whom we read in the Old Testament, God will surely deal with them as He did with the men of Old Testament times. Paul tells us most plainly that

Therefore, it is a great and dangerous mistake to suppose that because the Jews were a peculiar people and God's chosen nation, that therefore, the Lord's way of governing them is in anywise different from his way of governing us Canadians today. For that fancy is contrary to the express words of the Bible in a hundred places, because it is written all through in

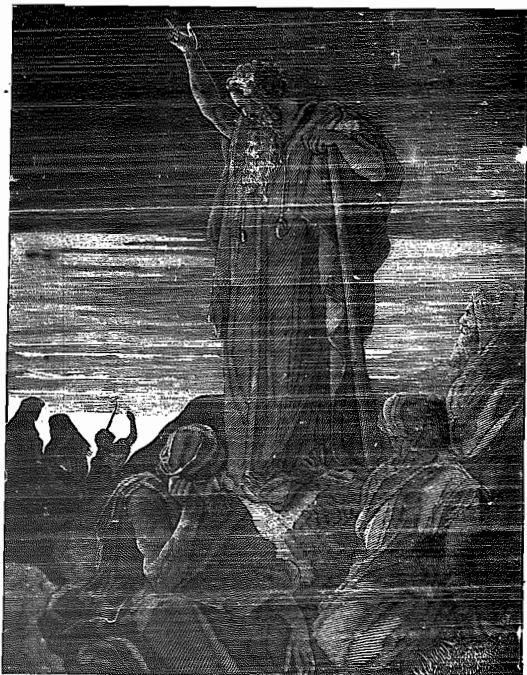
our hearts the notion that God can change His laws of right, our consciences will become daily dimmer and more confused about right and wrong, till we fall, as too many do, under the prophet's curse: "Woe unto them who call good evil, and evil good; who put sweet for bitter, and bitter for sweet." And fancy like Ezekiel's Jews, that God's ways are unequal, that

is, unlike each other, changeable, arbitrary and capricious, doing one thing at one time, and another at another. No. There is no change in God. It is sinful men who are changeable; it is a sinful man who is arbitrary. But the Lord is not a man, that He should lie or repent; for He is the only begotten Son, and therefore the express likeness of The Everlasting Father, in whom is no variableness nor shadow of turning.

And this is the reason that Ezekiel taught the Jews and through them teaches us. For we find that the Jews of his time had a false notion of God, that He had changed His character, and become in their time unmerciful and unjust. They fancied that God was, if we may so speak, obstinate—that if His anger had once arisen, there was no turning it away, but that He would go on without pity, punishing the innocent children for their fathers' sins; and therefore they fancied that God was unfair, self-willed and arbitrary. They fancied that His way of governing the world had changed, and that He did not, in their day, make a difference between the bad and good. Therefore Ezekiel says to them: "When the righteous man turneth from righteousness, none then shall he die." "When the wicked man turneth from his wickedness, he shall live." "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that that he should return from his ways and live?"

This then is the good news for these days of retrospect in the dying year. That God is level. In all the changes, and chances, and seeming contradictions by which, in this world we are surrounded, God is love; love when He punishes or afflicts, and love when He forgives; very pitiful and full of long-suffering and tender mercy and repenting him never of the good, but only of the evil which He threatens.

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EZEKIEL'S MESSAGE.

"Repent and turn: so an iniquity shall not be your ruin."

the whole history of the Jews was written for our example—that is, for the example of the Christians at Corinth who were not Jews at all, but Gentiles as we are; and, therefore, for our example also. He tells them that it was Christ Himself who fed and guided the old Jews in the wilderness, and that the Lord will deal with us exactly as He dealt with them,

the belief that the Lord will deal with us just as He dealt with the Jewish nation, and it will not even make sense if it be understood in any other way. It is also most dangerous for us to suppose that God can change; for if God can change, then right and wrong can change, for what is the will of God, and wrong is what is against His will; and if we once let into

and seeming contradictions by which, in this world we are surrounded, God is love; love when He punishes or afflicts, and love when He forgives; very pitiful and full of long-suffering and tender mercy and repenting him never of the good, but only of the evil which He threatens.

NORTH - WE

ravines, tunnels and valleys, past rivers and lakes, bush and brushwood, past occasional hills, and after a good time three nights and nearly three days singing, praying and speaking to our fellow-travelers, visiting the sick amongst the grunts, and the ordinary details of life landed at Winnipeg at noon on Sunday.

ST. JOHN. N.

was not out of account or lack of news of the victories, as God had been wonderfully blessing us here and the victories gained by many; of course they are not as numerous as we would wish, for we will not be satisfied until all the inhabitants of the earth know Jesus as a personal Savior. So people imagine and say that we are advancing in a very slow manner to accomplish this, but I have found that often we accomplish a lot of good is being done very little visible. Anyway had anyone seen me march last Sunday afternoon they could

which seemed to take hold of every person in the building. Some more testimony with true Salvation ring in them. Mother Totten, or, as some of the society choose, to call her,

MAMA, AND GRANDMA

sang the duet, "Why do you call selves an Army," which seemed to be people, especially the part about the mother and just while the opportunity presented itself Mother proceeded to lay the case of the T. H. before the people and for aid in this direction, as the words

journey to come in the City of Montreal. Although at Quebec for a few hours, Steele meeting us, and took us to theaters where a real old English "roast beef and potatoes" awaited. Back to the train about ten minutes, make another start and arrive at Montreal about six in the morning. We were on enquiry for the way to the B. A. Club, found at last, bell rung, a little man with his head out of the door, and a number gathered around looked frightened, however we told him our names and he politely escorted us to a room.

we are safe in saying that we fail to find that the reality. This is proved when they but it is always done with but the have to follow go "wherever He "hard shop," spirit not many souls although the direct that good seed is be you see it bear fruit in prayer.

"The Old Ark Moving Along"

we are safe in saying that they fail to find that the name is worse than the reality. This is clearly shown when they have to "farewell," it is always done with feelings of regret and the have to follow "all the way" go "wherever He leads." True it is "hard shop," spiritually that is, there are not many souls saved, but we believe that the direct results are not that good seed is being sown, and we yet see it bear fruit; such, oh Lord, is prayer.

OR THROUGH THE

[illegible]

Next day off to CARLETON PLACE, to Ottawa, and having a few boys to wait to the Training House and had dinner with the girls. Brigade-Capt. Matthews and one of the cadets were sick in bed. Capt. Topham attending to the Hospital. Bless God they are all happily saved. Off again and arrived in about four o'clock. We had a march when we reached the barracks a few were assembled. This place is a hard nut to crack, for the boys have been allowed to do what they like. While the meeting was going on the howling alley underneath

Mohe Chay. Our horse was not the fastest but we managed to go six miles in one hour and a half. Anyhow we arrived all safe and sound but almost lost. This place the population are all French and I think a French officer will be stationed here to advantage. We saw a nice crowd, good order, everyone seemed to be interested, and as the Gospel light were shot off we could see them down from one side to the other. We had soon to see a smash here, with God's grace as this place is an outpost from Mazatzac. Capt. Clark and Lieut. Tovell were

In conclusion, we praise God who sustained this grand idea of an Army of the Conquest, and who has raised up the man of General Booth, and to some extent of General Bullard, and to some extent of General Sherman.

The Lord sent along a very nice crowd
 The band blew a blast, the ladies gingle-gingled
 their gingle, the Vicar fired a volley, the
 Professor sang a song, and into the meeting
 we go with a swing. Long faces melted
 round, sleepy eyes propped open, the
 straight-lined baret summer, and best of
 all we're nicely saved. Hallelujah.
 The meeting went on and the testimonies
 were given, the Lord backed them home
 as the choir were fired we could see them
 singing that words, mouths open, com-

hold of the meeting like babes and heroes. Talk about fire—lots of it here and there. People look on as if they were amazed like Greek to them. But before the meeting was over some of these were tripping in their seats, but still they were not yield. Next morning a few met for early breakfast, and those that were there received food for the soul. At 11 a. Hollister meeting a real heart searching time and one precious soul out for salvation.

...me, glory be to God. One of the
old British soldier pensioners, resigned
situation on board one of the p
boats running into Montreal from the
country. He had been drinking very
My testimony, showing what God
done for me, that the blood of His
Son had cleansed me and taken the
appetite of drink and opium from me
came to the conclusion that the blood
Jesus could cleanse him, and bleed
He did. Next morning at home death

A NEW CASE.

We are sorry to hear that Commandant Booth's tour in the Dominion has had to be considerably curtailed, and that he is obliged to hurry home on account of the extreme ill-health of Mrs. General Booth. He will finish up at Montreal at New Year's, and will not be able to make another tour this year.

The proceeds of the Household Troop Band tour in the east will be devoted to the Russian Work and Extension fund. This means, we suppose, that they have already helped the Sick and Wounded out of their difficulty, this ought to be good news for a good many anxious hearts. The Band will finish up at St. Stephen, N.B. on the 25th of February.

Mrs. Coombs has issued some collecting cards for the Rescue Work, and wishes a friends to have one and collect twenty

The Almanac is out. Some one says, "Thank you." We are so glad that the Commissioner will say "ditto," when a big D—when they are all sold, which ought to be in about two weeks. The portrait of the Commissioner is a very good one. The design is superb, the artist's work not to be excelled, and the printing unique as usual. If you want to get the Almanac, write to the Commissioner of Customs and Lenses going to India, Bureau of Customs, Washington, D. C., and ask and get the S. A. Canadian Almanac for 1886 before they are all sold.

gross and should be ready for delivery at

A had break-down in the machinery, an extreme pressure of work in the printing office, and possibly the haste of the delivery of the Christmas War Chest LETTERS SOLICITS. The same mishaps would also explain a good many typographical errors and much inefficient printing in the same.

We see that a certain missionary society in the city has been sitting in council of prayer, and that the same society has been the same time has been vigorously sitting on Canon Taylor for his recent utterance in reference thereto. With this we have nothing to do, or to complain of, but we do see certain extraordinary ways in which made an exhibition of himself in the public papers in reference to Mons. Bhal, and not to use the opportunity pass without falling into the hands of those who will make the world in India, of course, and will

it would certainly be more to his credit if he would confine his statements in reference to the S. A. work to the strict, and over and over again demonstrated truth, and expend his energies in missionary work even on the "pony carriage and bungalow line, rather than in misrepresenting

properly understood. **Yes, I am.**

Thursday and Sunday. God wonderfully blessed, used him and enabled him to deliver the truth in such a way that it fell on the hearts of both saved and unsaved, as burning coals of God's altar, the meetings are blessed to all by the presence of God. Some who came in careless were said to be bound by the power of God. Two souls came out, got blessedly saved, we are praying and believing for a great revival and a mighty slaking up among the dry bones of those who are dead in sin. Our faith looks up to God and says it shall be done. Praise God.

